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THE END OF TIME.

A

S E R M O N,

PREACHED AT

SPA FIELDS CHAPEL, CLERKENWELL,

L O N D O N.

BY G. WARING.

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•BATH•

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A

S E R M O N, &c.

REV. X. 6.

There shall be time no longer.

IN these words are two general parts—*time*, and *the end of time*.—Time is commonly taken for the continuance or duration of any thing. As to the end of time, some understand the words metaphorically, as having reference to the time when the power and glory of the Roman empire should fade, decay, and be no more.—Others take the words absolutely, as referring to the judgment of the great day, when the world shall end and there shall be no more time. As we shall consider the words under this idea, our text leads us forward in thought from the present time to the end of time, when it shall cease, stop, and be no longer.—*Time* is one of the great messengers of God. Come, sinner, give attention to what time saith in the text, when breathing out its expiring breath, and giving up the ghost. Time in these words is as it were preaching its last, its farewell sermon; and bidding an eternal adieu to the children of men. The text and context read thus :

And I saw another mighty angel come down from heaven, clothed with a cloud : and a rainbow was upon his head, and his face was as it were the sun, and his feet

as pillars of fire: and he set his right-foot upon the sea, and his left foot upon the earth, and cried with a loud voice, as when a lion roareth: And the angel which I saw stand upon the sea and the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever, that there should be time no longer. Did an angel say this? nay, he sware it. But who did he swear by; himself, or by man? nay, he lift up his voice and he swore by him that made heaven and earth.—But what did he sware, that the time of man's trial and probation in the world should be a little longer? no; it was a more solemn oath; it was that man's time should be no longer: that the world should be at an end; and time swallowed up in boundless eternity. What a gloomy prospect these words set before Christless souls! O sinner, this text is as a fiery flaming comet sent from heaven to earth to alarm its inhabitants of nature's general doom; an incensed and angry God; a world in flames; and Christ in judgment! Surely, sinner, the very thought of the angel's swearing, and time ending, ought to make thee tremble. Without adding any thing more by way of introduction, we shall attend to the following things. And,

First, *Shew what time* shall be no longer, when this awful period which the text sets before us shall commence.

Secondly, *How* this period, the end of the world, and of time, will come upon men.

Thirdly, *What kind* of a period the close or the end of time will be.

Fourthly, Conclude with an inference from the whole.

We

We are to shew *what time* shall be no longer when this awful period which the text sets before us shall commence.

First, Observe, when this period shall come, when time shall be no longer, *the time* of the sinner's carnal pleasure and mirth shall be no longer. Wicked, ungodly men, now spend their time wholly in sensual pleasures, sordid delights, and sinful mirth. They have now many a pleasant moment; and regale, refresh, delight, and enjoy themselves, to the utmost of their power, in sin and wickedness; in revelling and rioting; in feasting and drinking; chambering and debaucheries of all kind. But be it known unto you, who are lovers of pleasure more than lovers of God, at the day of death and judgment, when this period which the text speaks of shall arrive, and time be no longer, you will enjoy your pleasures no longer. When life ends your pleasure ends; when time shall cease your pleasures cease for ever. And, O! what a change there will then be with you, who know not the pleasures of Christ and religion.* Your pleasures will be turned into horrors; your mirth into mourning; your brightness into blackness; your glory into gloom; your rejoicing into weeping, wailing, howling, and gnashing of teeth.†

2dly, When time shall be no longer, the time of the carnal professor's vain hope shall be no longer. Do you ask who is a carnal professor? It may be answered, the Pharisee who sets up a righteousness of his own, either in opposition to, or in conjunction with, the righteousness of Christ, is a carnal professor.‡ The covetous person professing religion, who loves the world

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more

* Rom. vi. 23.

† Matt. viii. 12.

‡ Rom. x. 3. Gal. ii. 21.

more than Jesus Christ, is a carnal professor.* The pliable person professing religion, who can go where the world go, say as they say, and do as they do, is a carnal professor.† The person who pretends to be religious, and yet lives in the practice of lying,‡ cheating, and deceiving, is a carnal professor.§ The insincere person, who is for a half-way religion, still wavering betwixt Christ and his lusts, God and the world, and wishes to serve them both, is a carnal professor.|| The man who rests in the externals of religion, in reformation, and a bare attendance at God's house, is a carnal professor.¶ The person who can be contented with or without hearing God's word preached, just as his business and company require, is a carnal professor.** Now, how many such professors are there in this assembly? You carnal professors, you never felt a change of heart, an hatred of sin, nor a real love to the Lord Jesus Christ. Do you think that all is well because you make a profession, and are sober and moral? Morality is not Christianity; though every christian man will be a moral man, every moral man is not a christian man. Every convert of Christ is a professor of Christ, but every professor of Christ is not a convert: witness Judas, Demas, and Simon Magus. Ye carnal professors, your hope is presumption; you know nothing of the power of converting grace, nor of Jesus Christ experimentally. When you come to die, your hope will die; when time shall be no longer, your expectation shall be no longer; when time and the world shall perish, your hope and expectation of happiness perish together, because not built *wholly* upon Jesus Christ. ††

3dly,

* John ii. 15.

† Rev. xxi. 8.

|| 1 Tim. iv. 8.

** Heb. x. 25.

† James v. 5.

§ Matt. vi. 24.

¶ 2 Cor. vi. 17.

†† Col. ii. 7.

3^{dly}, When time shall be no longer, the time of God's forbearing mercy with a fallen race shall be no longer. † Life is the time of God's forbearing mercy; and the blossom, the bud, the fruit, the glory, of every providential mercy which you ungodly men enjoy, grow in the garden of time. You are all partakers of the providential mercy of God; his sparing mercy has upheld the greatest sinner among you; and this forbearing mercy is amplified towards man, by redeeming mercy in the gospel; which gospel exhibits Christ in all his excellency and glory, as having a fulness of redeeming, pardoning, and justifying mercy in himself, to save sinners of every description, who are made sensible they stand in need of him. ‡ But, sinner, when death comes and time ends with you, if you know not Christ, mercy will be at an end; the door of mercy will be for ever shut! § I have read of a general, who, when he laid siege to a place, would hang out a red flag as a signal of protection upon their surrender; but if they submitted not, he would then hang out a black flag, to indicate that there was then nothing for them to expect but slaughter and death. Thus the gospel holds forth to us sinners the red flag of the Saviour's merit: but if you continue rejecting Christ, when death comes and time ends, the standard of mercy will be taken in, and the flag of wrath will appear, and nothing remain but a fearful looking for of judgment and fiery indignation.

4^{thly}, When time shall be no longer, the time of men's residence in the world shall be no longer; all men will then enter into another world, an eternal world. John, when speaking of the end of time, represents the

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natural

† Isai. xxvii. Eccles. ix. 10. ‡ Heb. vii. 25.

§ John iii. 36.

natural world as taking wings and fleeing away. "I saw," says he, "a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was no place found for them." *

Is it not evident from this passage, that at this period, every golden pillar which nature hath formed, every magnificent structure which art hath founded, shall be consumed? Nature, with all its grandeur, shall sink and expire:† for when time shall be no longer, the natural world will not only put on the symptoms of langour, and hang down its head, but grappling with dissolution's horrors, will, as it were, lift up its eyes upon trembling mortals, and, gasping, but in vain, for another moment, bid an eternal farewell to all flesh; and, breathing out its last, its expiring breath, land all her confused inhabitants in another world, at God's eternal bar! Think, Christless soul, when time shall be no longer, thy time in the world shall be no longer: think, consider, you must live when time shall die; you must exist, when the world is dissolved! O that you may know Christ in time, and then you will live with him for eternity!

5thly, When time shall be no longer, the time of the believer's sorrows and troubles shall be no longer. The believer has now troubles, trials, crosses, and calamities, from every quarter: but, believer, when time shall end, thy troubles will end; thy inward troubles, thy outward troubles, thy troubles from the world, from thy family, from the church, from friends, and from enemies, will all end.‡ When time shall be no longer, the time of temptation shall be no longer. Now Satan tries thee, tempts,

* Rev. xx. 11.

† 2 Pet. iii. 10, 11.

‡ Rev. xiv. 13.

tempts, and buffets thee, and thou art in heaviness through manifold temptations; but then Satan shall tempt no more, but being with Christ thy joy shall be full. * When time shall be no longer, the time of sin and corruption shall be no longer. Now thou art distressed because of indwelling sin, wanderings of heart and thought, and the imperfection of thy nature; but when time shall end these shall end; thou shalt be wholly changed into the likeness of Christ, and made perfect as he is perfect. † When time shall be no longer, the time of thy reproach and persecution shall be no longer. Now thou art mocked, scoffed, and persecuted, by carnal men, because thou dost follow Jesus; but these will end when time ends. When time shall be no longer, the time of affliction shall be no longer. Now thou art surrounded with pain, anguish, sickness, and a multiplicity of diseases; but then they shall be no more. When time shall be no longer, the time of dejection and desertion shall be no longer. Now perhaps thou art in darkness, and dejected; thy spirit is overwhelmed within thee, because thy Saviour does not smile; but this shall end when thy time shall end: Christ will then be an everlasting sun unto thee, and the days of thy mourning shall be for ever ended. ‡ When time shall be no longer, the time of thy deadness, barrenness, and coldness, in Divine things, shall be no more. Now thou art distressed, because thy heart is so cold, lukewarm, and dead; but when time shall end these shall end: every thing which is unpleasant shall be done away; thou shalt awake up in Christ's likeness, be in his presence, where there is fulness of joy, and at his right-hand are pleasures for evermore. §

C

Secondly,

* Rom. xvi. 20.

† Isa. lx. 19.

‡ Phil. iii. 20, 22.

§ Psal. xvii. 15.

Secondly, Shew *how* this period, the end of the world and of time will come upon men.

1st, Observe, it will come *decretively*, according to the decree and appointment of God. The coming of this great day was long since declared in the book of the scriptures, and long before that written in the book of God's decrees. See this truth witnessed by inspired writers. Daniel saith, At the appointed time the end shall come.† Paul saith, He hath appointed a day in which he will judge the world in righteousness.‡ Because judgment is not speedily executed, the ungodly are daring and presumptuous; they say, Where is the promise of his coming? have not all things continued since the fathers fell asleep, as from the beginning of the world? But be it known unto you, ye scoffers and unbelievers, that God hath appointed a day in which he will judge the secrets of the hearts of men by Jesus Christ; and as soon as that appointed time is come, according to the decree, the world will not stand one moment longer. See a reason why vengeance does not come upon a wicked, guilty, sinful world. The appointed time is not yet come. || When we hear sinners cursing God to his face, and calling for damnation upon their bodies, souls, and limbs, we might wonder that heaven and earth did not rush together in wild confusion; and that the whole mass of nature did not sink into eternal oblivion. But the reason is this, the appointed time is not come. The atheistical heart of the sinner is ready to say on this account, "There is no God." Though he does not punish now, yet, O sinner, your punishment will come at God's appointed time. ¶

2^{dly},

† Dan. viii. 19.

‡ 2 Pet. iii. 3, 4, 5.

† Acts xvii. 31.

¶ 2 Thess. i. 7.

2dly, This period will come *certainly*. Men generally view the end of the world, and the coming of Christ to judgment, as vain and fabulous uncertainties; live as secure as if they had really passed death, missed judgment, escaped vengeance, cheated the devil, outwitted God, and were to live happy upon earth for ever. But sin, satan, and your deceitful hearts have cheated you who are thus secure. That Christ will certainly come to judgment, is evident from the threatenings and examples of God's word. Has not God times without number declared it in his word? † Now, sinner, I would ask you, is God's word yea and nay? Does God say and unsay? Verily, no; heaven and earth shall pass away before one threatening of God's word will fail to be fulfilled. Further, see the certainty of the judgment-day from the examples of God's word. Did the old world escape? Did Sodom escape? So neither shall the present world escape its doom, nor thy soul, O sinner, the judgment. O that you may be alarmed, and come to Jesus, and then you will be safe and happy!

3dly, This time will come *suddenly*; in an hour unknown to either men or angels. ‡ Luther saith, "Perhaps the judgment may come in the very finest and fairest weather; when on a sudden the elements may be gloomy with thunder, and earthquakes an hour or longer. Then secure persons will say to the fearful, Look thou fool, didst thou never hear thunder before? But, O dreadful mistake! unusual thunder! the thunder of Christ's voice shall raise the dead out of their graves!" § It will be sudden as Sodom's overthrow; which was without notice; for at break of day there was no appearance of Sodom's destruction. When Lot went out of

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the

† 2 Pet. iii. 3. to the end. ‡ Matt. xxiv. 36. Rev. xx. 12.

the city the sun was risen upon them, and they were all happy as usual. But suddenly, in a moment, fire came from heaven and destroyed them. So it will be at the end of time : the sun of prosperity will be shining upon thousands ; sinners will be grasping after the world, looking for many days to come, even when the last-day is come. *—Unexpectedly the trump shall sound, and nature's doom will be pronounced. The pillars of the world will crack like terrible thunder ; the globe will shake from its centre ; the world will sink like a bubble, and disappear like a fiery vapour ; † and what will become of you, Christless souls, then ?

4thly, This period will come *uninterruptedly*. Nature cannot avoid the fiery fate of her destruction. The power and united efforts of ungodly men, damned spirits, and devils, cannot obstruct God's design, prevent time's ending, or avoid the judgment. You ungodly souls, you Christless profane sinners, do what you will, go where you can, you must submit to Nature's awful doom, and behold with your own eyes the world's end, and the general judgment. ‡ Think not, sinner, to escape. We read, that Moses escaped Pharaoh ; § David escaped Goliath ; || Peter escaped Herod. ¶ Men may escape from men, but none of you sinners can escape from God in the judgment. You may as well think to drive back the tide, controul the wind, or command the sun into darkness, as to controul or prevent the coming of that day. May the ungodly tremble, the secure professor be alarmed, and mercy take hold of your Christless souls ; seeing the judgment-day and the end of the world will come inevitably, and none can prevent it.

5thly,

* 1 Thess. v. 2, 3.

† Matt. xxiv. 29, 30, 31.

‡ Rev. i. 7.

§ Exod. xiv. 28.

|| 1 Sam. xvii. 50.

¶ Acts xii.

5thly, This period will come *processively*. Christ, when speaking of the world's end, mentions many signs and wonders in the heavens, as uniting and marching in a majestic and awful procession, without stopping, till the world is sunk into oblivion, sinners to hell, and saints raised to heaven.* Such will be this period, that as soon as the channel of destruction overflows its banks, the river of God's incensed wrath will run processively, without intermission, till its rapid torrent has deluged all the world. Time will not be given to you, sinners, to think what to do, where to go, or how to escape. † When the trump begins its sounding, the graves will be seen opening, the dead rising, ‡ the sun darkening, § the moon fainting, || the stars falling, ¶ the rocks rending, ** the mountains tumbling, †† the globe trembling, ††† its pillars breaking, §§ the earth burning, ||| the heavens melting, ¶¶ the elements flaming, *** the sea boiling, ††† hell opening, †††† devils howling, sinners despairing, §§§ time ending, the judgment appearing, and a thick succession of foaming, flaming wrath, hurling all the world, like burning lumber, into a fiery tomb! Sinner! sinner! sinner! what will become of thee in this most dreadful day?—Thou hast no Christ to comfort thee, no Jesus to save thee, no surety to acquit thee, no righteousness to cover thee, no friend to defend thee!—Oh that you may know this dear and precious Christ, and then you may sing with the poet,—

Bold shall I stand in that great day,
For who ought to my charge shall lay?
Fully through Christ absolv'd I am
From sin and guilt, from fire and flame.

Thirdly,

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| * Matt. xxiv. 29, 30. | † Rev. vi. 17. | ‡ Rev. xx. 12. |
| § Rev. vi. 12. | Luke xxi. 25. | ¶ Matt. xxvi. 29. |
| ** Nah. i. 6. | †† Nah. i. 5.. | ††† Isa. xxiv. 20. |
| §§ Psal. cit. 25, 26. | 2 Pet. iii. 10. | ¶¶ 2 Pet. iii. 12. |
| *** 2 Pet. iii. 12. | ††† Job xlii. 31. | |
| †††† Isa. xix. 9. | §§§ Rev. vi. 16. | |

Thirdly, *What kind* of a period the end of time will be.

1st, Observe, the close of time will be an *assembling time*. At the end of time, all Adam's posterity will be assembled before Jesus the Omnipotent Judge. The apostle saith, "We must all appear before the judgment-seat of Christ." Observe the universality of this assembly; we must all appear—all, without exception; the young, the old, the rich, the poor, the sceptred king, and the oppressed slave. None of you rich ones, that I am now speaking before, are so great as to escape the general assembly; neither are any of you so poor or insignificant as to be forgotten; but all of you, both high and low, must stand before the Judge. A noble Brutus, a conquering Alexander, and a boasting Cæsar, who have triumphed in victory, trampled on captive princes, swayed ambitious sceptres, and made the world to tremble, will be as confused, trembling victims in the general assembly waiting the eternal sentence from God's awful throne. As the judgment will be universal, sinner, what part soever of this chapel you are sitting in, with your sin concealed from man, remember that you must make up a part of this assembly.

2^{dly}, The close of time will be an *alarming time*. There will be many things at this period which will alarm, astonish, and distract, the Christless soul. How will you, Christless sinners, be alarmed in this great day to hear the judgment trump, with a tone more loud than ten thousand thunders, roaring and sounding through heaven's concave, and earth's caverns, to the world's remotest bounds! *—How will the sinner be alarmed to see the dead, both small and great, arise, and leave the
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* 1 Thess. iv. 16.

dark chambers of the grave, where they have slept in silence from the beginning! *—How will the unbeliever be alarmed to see the consuming fire raging from mountain to mountain, from land to sea, from sea to shore, and from the rivers to the ends of the earth! †——How will the ungodly be alarmed, to see the earth rumourously bursting with its subterraneous combustibles; belching out large pillars of fire; vomiting sulphurous smoke, like flaming globes; the universal fabric becoming as a blazing faggot in the ruinous catastrophe! ‡——How will the secure soul be alarmed to hear the basis of the world rending; the pillars of heaven crashing; the universe tottering, trembling, staggering, and reeling to and fro, like a drunken man! §——How will the wise men of the world be alarmed to behold the constellations in dreadful motion; the spherical orbs, which are now like so many brilliant lamps in the expanded roof, confusedly tumbling from the skies upon their guilty heads! ||——How will the profane be alarmed, to see the dissolution of the regions of the inferior heavens! elements burning, blazing, flashing, weeping sulphurous tears at the world's funeral! ¶——How will you, gospel-despisers, who have heard Christ preached in Spa-fields Chapel, and elsewhere, be alarmed to see Jesus sitting upon his judgment-throne, in the clouds, preparing vengeance for you who have despised his word, neglected his gospel, and blasphemed his name! **——How will you, daring sinners, be astonished to see all your sins appear, and stand as a terrible army in battle array against you! Your secret sins, and midnight impurities; your sins committed in the dark; all will appear open as in the light! ††——How will the presumptuous soul be alarmed to see the bottomless pit open

* 1 Cor. xv. 53.

† Mal. iv. 1; 2 Pet. vii. 12.

‡ 2 Pet. ii. 10.

§ Isai. xxiv. 19, 20.

|| Matt. xxiv. 19.

¶ 2 Pet. iii. 10.

** Rev. i. 7. †† Numb. xxxii. 23; Matt. x. 26; Luke xii. 2.

open its insatiable mouth; and with an horrid visage and greedy eye looking, gaping, yawning, to swallow you up! *——How will the wicked be alarmed to see and hear the lamentable groans of the tormented inhabitants of the dark regions, raving, raging, and roaring; and to hear Christ denounce the awful, final, eternal sentence upon sinners, “Depart, ye accursed, to hell! while “saints are taken to heaven!” †

3^{dly}, The close of time will be an *examining time*. The judgment of the last-day is represented in the bible after the manner of a judicial process, by the opening of books and examining the offenders. Daniel saith, “a fiery stream issued out before him; and the judgment “was set, and the books were opened. ‡” John saith, “I “saw the dead, small and great, stand before God; and “the books were opened, and the dead were judged out “of the things written in the books.” § I need not tell you that the books are not to be taken literally, but figuratively: for God needs no book to enter things in. He speaks in language suited to our capacities. As men know their books, so God’s books denote that perfect knowledge which he has now, and will have, of all men’s sins at the judgment. The books were opened. There is the book of God’s omniscience; || the book of God’s remembrance; and the book of man’s conscience, in which all the sins of the impenitent will be found written in the most indelible characters. There will be found in those books, such a mercy abused; such a judgment slighted; such a conviction stifled; such a reproof despised; such a threatening scorned; such an invitation rejected; and such a sin committed! The book of conscience will answer to all God’s charges; so that the

* Prov. xxvii. 20. Isai. v. 14. and xiv. 9.

† Matt. xxv. 46. 1 Thess. iv. 17. ‡ Dan. vii. 10.

§ Rev. xx. 12. || Heb. iv. 3. Jer. xvi. 17.

the sinner will need no accuser to condemn him beside his own conscience. O, sinner! this examining time will be a sin opening; a conscience condemning, and a heart confounding time; to all who have not Christ as their surety,* to answer for them.

4^{thly}, The close of time will be a *separating time*. A separation will be made betwixt the sheep and the goats; betwixt the righteous and the wicked; betwixt him that loveth Christ, and him that loveth him not. † Believers are now under the necessity of being with and among unbelievers; but then they shall be separated from them for ever. ‡ “Then shall the king say to “them on the right-hand, Come, ye blessed of my Father, inherit the kingdom prepared for you. § Then “shall he say to them on the left hand, Depart from me, “ye cursed, into everlasting fire, prepared for the devil “and his angels.” || From hence observe that believers will in that day be separated from the ungodly for ever; and the ungodly will be separated from God, from Christ, from hope, from help, from heaven, and all happiness, for evermore! Realize the thought. View a loving husband, a tender wife, an aged parent, a dear child, standing before the throne, and an eternal separating hand coming between those near relations; one caught up to heaven, another cast down to hell! O that Christ by his Spirit and Grace may separate us from sin in time; or else we shall be separated from God and his people in eternity.

5^{thly}, The close of time will be a *punishing time*. Some persons make a mere scoff and ridicule of punishment after death. Do you believe God’s word? If
you

* John viii. 28.
§ Matt. xxv. 34.

† Matt. xxv. 32.
|| Matt. xxv. 41.

you do, I will prove to you that there is a future state and punishment for the wicked. David saith, "The wicked shall be turned into hell, with all the nations that forget God."* From the authority of this text it is evident, that, if nations forsake God, nations will be turned into hell as well as individuals. Christ saith of the rich man in the gospel, "In hell he lift up his eyes, being in torment."† John saith, "Whosoever was not found written in the book of life, was cast into the lake of fire."‡ Now, Sirs, this doctrine is not only declared in the word of God, and has been believed by Christians in all ages of the world, but is a truth believed also by the heathens, who you think are so much beneath you. They declare in their writings that there are rivers of fire, in which wicked spirits are plunged, rolled, tormented, and burned after death. Now, if you will neither believe the words of inspired writers, Christians nor heathens, it is in vain for me to speak to you. May God speak to you by his Holy Spirit; and then you will believe, tremble, and live.

Fourthly, I infer from the subject.

1st, That believers have no reason to envy carnal men their supposed happiness. The period is hastening when it shall all end. Their pleasures are transitory, fleeting pleasures; purchased with much pains, yet enjoyed but a moment. They are shadows which leave the mind empty. On the other hand, the Christian has in Jesus, abiding, and satisfying pleasures. The pleasures of the wicked end in eternal death; § but thine, believer, in eternal life. ||

2^{dly},

* Psal. x. 17.

† Luke xvi. 23.

‡ Rev. xx. 15.

§ Rom. vi. 23. ¶

|| 2 Tim. iv. 8.

2dly, See the need of examining your hope. What is your hope? some of you think, and purpose before you die and time is at an end with you, to repent, reform, and turn to God; and then you hope God will be merciful unto you, and take you to heaven. If this is your hope of heaven, may God be merciful to you; for it will let you sink to hell. Christ's death, blood, sacrifice, and merit, must be your hope; * and not your living better and repenting. † Christ must be the matter of your hope; the ground of your hope; the end of your hope; yea, your all and in all; and then, when time shall end, your hope will end in full salvation. ‡ If Christ be formed in you the hope of glory, § you will reform and repent to purpose, || even to the glory of God and the salvation of your soul.

3dly, See how inevitably those perish that die without an interest in Christ. If you die without Jesus, mercy cannot be extended to you; even annihilation will flee from you, though you were to implore it in the heart-melting language of the poet, who represents sinners at the end of time as crying, "O grant, great God, this small, this almost no request:

"When I have wept ten thousand lives away,
 "When Torment is grown weary of his prey;
 "When I have rav'd ten thousand years in fire,
 "Ten thousand, thousand—let me then expire."

What, sinner! is this a small request for a soul to make that dies without Jesus? Small as it may appear to be, worlds of gold, seas of silver, yea, an eternity of prayer, and an ocean of tears, can never procure it. ¶

4thly,

* 1 Cor. iii. 11. Heb. ix. 23. † Rom. x. 3.

‡ 1 Pet. i. 7. § Colloff. i. 27. || 2 Cor v. 17.

¶ Rev. xiv. x. 11.

4thly, We may learn that the world is not our rest. Shortly the time of the world, and our dwelling in it, will be at an end.* There is something particularly striking in the saying of a famous painter, who, being asked why he took so much pains with his work, answered, "I paint for eternity." This is true in some sense respecting us: we are formed for eternity; we are probationers for eternity; we are hastening to eternity; I am preaching for eternity; you are hearing for eternity. Your actions in time will run parallel with eternity, either in sinning to damnation or believing to salvation. †

5thly, Learn the misery of those who are squandering away their time in sin and folly. Infidels and idolaters will rise up in judgment against many who call themselves Christians. ‡ An heathen was once asked what was the first thing needful to pursue? He answered, Time. Being asked what was the second? answered, Time. Being asked what was the third? he answered, Time. Now shall heathens think so much of the worth of time, and Christians so little? Does not this condemn many of you who are trifling away your time, sinning away your time, cursing and swearing away your time, dancing and carding away your time, and squandering it away in sinful amusement, wantonness, and debauchery? Sinner, remember your preparation for eternity must take place in time. "If you are careless in time spending, you will be speechless in time's ending. Those who are trifling now will be trembling then. O sinner, the last-day will not be thy best day! At the world's end you Christless souls will be at your wit's end, and but at the beginning of your woe." §

6thly,

* Heb. xiii. 14.

† Matt. xii. 14.

‡ John v. 29.

§ Rev. vi. 16, 17.

6thly, Learn the pitiable state of those persons who are trusting to turn to God at some future time and neglect the present. The day of life and time with you may end in a sudden manner.* Now is the accepted time, now is the day of salvation.† Now is your living day; to-morrow may be your dying day. Young people commonly think it is too soon for them to be concerned about their souls: they purpose when they are older, married, and settled in life, that they will turn to God. This conclusion may prove your ruin. I knew of a person who, being pressed to think about the state of his soul, made this reply—"My business and profits are so and so; when I have been so long in business I shall have obtained such a fortune; then I mean to leave the world and business, serve God, and be religious." But behold! the very next day, he dropped down a dead corpse in his own shop, without attaining his fortune, or perhaps coming to Christ! Now, sinner, see the uncertainty of thy life in this man's death. Thy time may end as suddenly too, for aught you know.‡

7thly, Will time certainly end? Think then of the end of time. What is the end of time? The end of time is the beginning of eternity; vast eternity, which has no end! Think, Christless soul, the end of time is the beginning of thy misery. Erskine represents the miserable cry of the lost thus:

"Infinite years in torment I must spend,
 "And never, never, never see an end,
 "Ah, must I live in torturing despair
 "As many years as atoms in the air!
 "When these are spent as many thousands more
 "As grains of sand that crowd the ebbing shore!
 "When these are done, as many yet behind
 "As leaves of forest shaken with the wind!

"Where

* 1 Thess. v. 3.

† 2 Cor. vi. 2, 3.

‡ Luke xii. 20.

" When these are gone, as many to ensue
 " As stems of grass on hills and dales that grew !
 " When these run out as many on the march
 " As starry lamps that gild the spangled arch !
 " When these expire, as many millions more
 " As moments in the millions part before !
 " When all these doleful years are spent in pain,
 " And multiply'd by myriads again.
 " Till numbers drown the thoughts; could I suppose
 " That then my wretched years were at a close,
 " This would afford some ease ; but, ah ! I shiver
 " To think upon the dreadful sound for ever !
 " The burning gulf, where I blaspheming lie,
 " Is time no more, but vast eternity."

8thly, Learn something of the worth and preciousness of time. Learn the value of time from the shortness of time, and the uncertainty of time. So short is man's time here that it is like a dream, a shadow, a vapour. So uncertain, that the present time is the only time we can call our own. This may be the last time, for aught we know, that we may have to wait upon God: from which we may learn how precious time is. Yet most men know nothing more of the worth of time, than sorrow and grief for their abuse of it upon a dying bed; when they have to reflect that all their time has been spent in sin and wickedness.

9thly, See how inexcusable gospel despisers will be at the last-day. You have often heard from this pulpit, that the day of accounts will come; and that Christ is the sinner's only refuge. If you live and die, disregarding these truths, and rejecting Christ, your blood will be upon your own souls, your condemnation will be from yourselves, and you will be left without excuse.*—Let none go away and say we have had a fiery sermon. It is at the peril of your souls that you speak one word
against

* Acts xiii. 14.

against the things which you have heard. For remember I have not said any thing of the destruction of the world, and of wicked men but what heathens have believed and affirmed in all ages of the world; and will you, can you, dare you, who profess to be Christians, reject those truths believed by infidels?

10thly, Is not the apostle's exhortation seasonable, "redeem the time."* Time cannot be redeemed in a literal sense: for, being once past, it can never be recalled, yet may be redeemed in some sense. Time is redeemed in a moral sense, when souls are conscientious and uniform in their obedience. Time is redeemed in a spiritual sense, when we live a life of faith on the Son of God. Time is redeemed in an evangelical sense, when Christ, the heart, and duty, go together hand in hand: for as we cannot be saved at the end of time without Christ, so we cannot redeem time now without coming to Christ, the Redeemer of souls, and living upon him.

11thly, and lastly. See the great difference at death and judgment betwixt the believer and the unbeliever. The godly have their trials and sorrows here, and their happiness and glory when time ends. But the wicked have their happiness here, and their hell hereafter; † and often, with all they possess and enjoy, are miserable: one thought of death and judgment robs them of all their comforts. I have read of a man who had great worldly possessions left him. The day that he came to enjoy them he made a feast for his friends; but he himself was pensive and sad. Being asked why he was so melancholy, seeing he was come to such great possessions, he answered, "I could be as happy as any of you; but this damned death will soon take it all from me." But, be-
liever,

* Ephes. v. 16.

liever, though death take away all that the carnal man has, yet thou hast such a portion in Jesus that death cannot take from thee. On the contrary, when death comes it will put thee in the full possession and eternal enjoyment of it. May you see the difference betwixt the end of the righteous and the unrighteous, and choose the better part, which shall never be taken from you! And may God add his blessing, for Christ's sake. Amen.

THE END.
7 AP 66

*An HYMN on the Word of the TEXT.**

THE judgment trump sounds through the skies,
All nature shakes with sad surprize;
God's voice is heard from shore to shore,
Denouncing that, there's *Time's no more.*

The dying world, the dark'ning sun,
The flaming orbs, their course have run;
Earth, sea, and hell yield up their store,
The dead arise, and *Time's no more.*

Behold the anguish guilt and fear,
That fills the lost when Christ draws near;
They rage, they rave, they howl, they roar,
But mercy's gone, and *Time's no more.*

Aghast those trembling ghosts now quake;
While sinking to the burning lake;
God's pity now they would implore,
But they are lost, and *Time's no more.*

Whilst their despair is raging high,
The faints are soaring through the sky;
On angel's wings they all are bore
To heavenly bliss, when *Time's no more.*

Saints now are happy and are blest,
They now have found their long sought rest;
And Christ their Saviour they'll adore,
Beyond the grave, when *Time's no more.*

* By G. W.

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